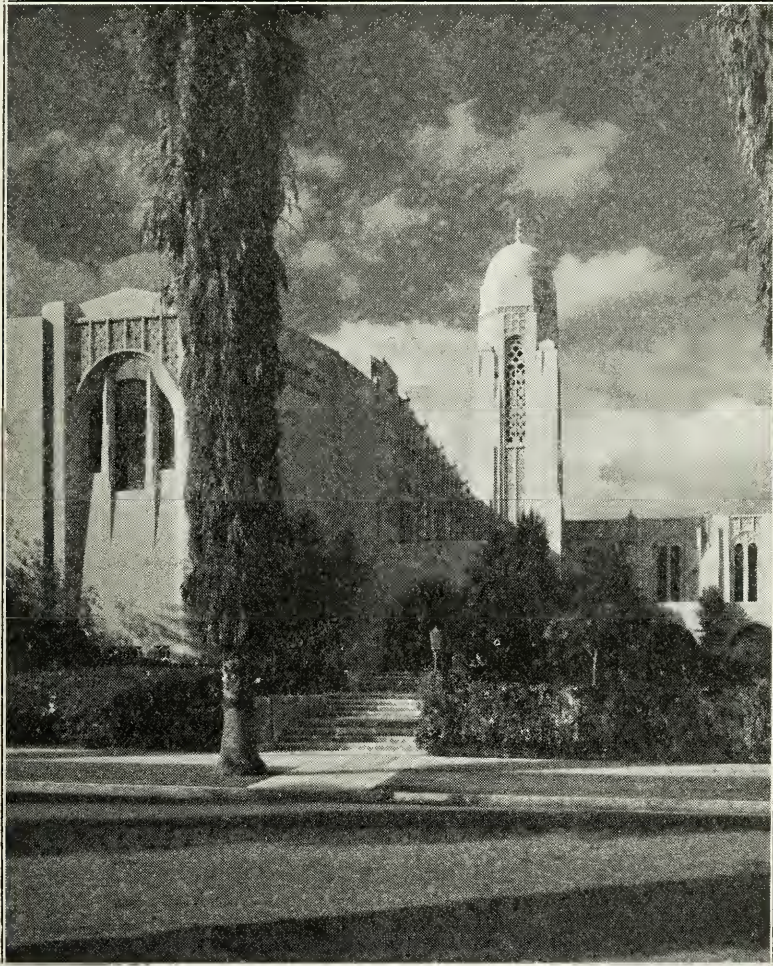


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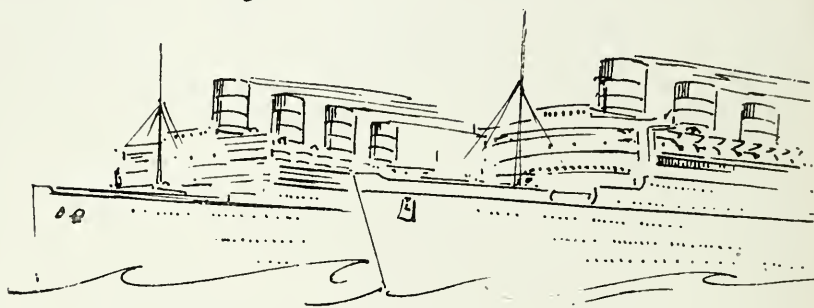


Hollywood Stake Tabernacle

Such Places Of Worship Are The Outgrowth Of Early Pioneer Devotion

(See page 758)

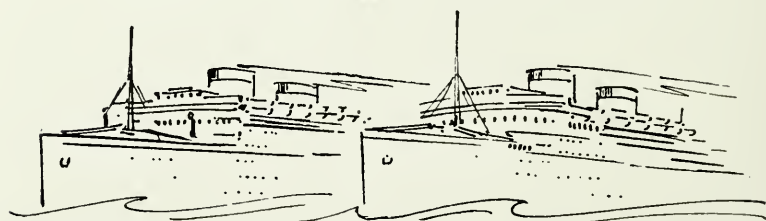
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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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Museum 1354

And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.—John 17: 3-5

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THIS WEEK’S COVER—

THE beautiful Hollywood Stake Tabernacle, prominently located in Hollywood, California, is seen on the cover of this week’s STAR. It stands as a fitting symbol of devotion and diligence of the members of the Church in that district and the Church as a whole in erecting and dedicating such an edifice to the work of the Lord. It is truly in keeping with the Church slogan, “Our Churches Shall Be Beautiful.” Throughout Great Britain the Church Programme of beautification and improvement is going forward.

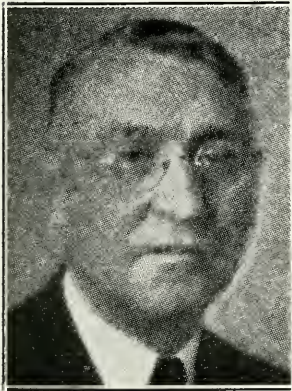
"We Believe In Being Honest"

By ELDER ALBERT E. BOWEN

(Of the Council of the Twelve Apostles)

ADAPTED FROM A TABERNACLE ADDRESS

NINETY-SIX years ago, the editor of a Chicago paper asked the Prophet Joseph Smith for a brief sketch of the history and beliefs of the Church he had founded. The Prophet complied. His statement of beliefs he compressed into thirteen one-sentence paragraphs, except for the tenth which contained three sentences and the thirteenth which comprised two. These concise paragraphs have since come severally to be called articles and collectively they are known as the Articles of Faith. From the thirteenth Article I take as my text this declaration: "We believe in being honest."



Elder Bowen

It will at once be said that there is nothing distinctive about that. Everybody believes in being honest. But by the very implication of this profession of belief we are required to be honest, and so is everyone else who makes a like profession, for a profession of belief which does not manifest itself in terms of actual performance is of negligible if any value.

I am influenced in my selection of the text by the report that a prominent minister in an eastern city had submitted to twenty large employers of men this question: "What is the greatest need of the business world today?" Each of the twenty gave the same answer: "Personal honesty." If

these men were right in their conclusion (and their surprising unanimity weighs heavily in favour of the correctness of their opinion) then personal conduct lags lamentably far behind profession, if we assume that substantially everyone as a matter of profession believes in being honest.

I should like to persuade you that honesty is as all-inclusive of the virtues as the Golden Rule, or as the commandment to love your neighbour as yourself, upon which commandment, together with the love of God, Jesus said the whole law hangs.

Let us for the moment consider our text in terms of the commandment, "Thou shalt not steal."

Why does one steal? Obviously to get what one desires and might otherwise have to do without. Stealing has its inception in covetousness, which is altogether an unlovely trait. If men did not covet they would not steal. If there were no violation of the tenth commandment, there would be no violation of the eighth commandment.

The impulse to gratify personal desire is yielded to without any regard of the consequence to the one whose property is appropriated, who may be either greatly inconvenienced or forced to the abandonment of a projected endeavour, or even exposed to downright suffering and distress. The thief is indifferent to the suffering of others.

Altogether he presents a sorry sample of qualities. He is covetous, lacking in self-control, indifferent, cruel. These are deep-seated flaws in character of which stealing is but one manifestation. For after all, basically honesty is a matter of character. Honesty and the highest ideals of manhood are bound up inseparably together.

But harmful as thieving may be to the victim, it is vastly more devastating to the perpetrator of the theft.

He robs himself of his own self-respect, which is one of the most nearly irreparable losses anyone may sustain. A man may lose the esteem of his fellows and survive the loss if supported by the consciousness of his own rectitude. It is not so important what others think of him but what he knows about himself is of transcendent importance.

Dread of discovery and exposure fills his soul with fear, which is one of the greatest enemies of man. It breaks his courage, it weakens and wears away his power to launch into bold and lofty endeavour. It circumscribes and limits the field of his vision and is a barrier to his pushing out to new horizons. It conjures up for him torments. It haunts his waking hours and visits his sleepless pillow in the darkness of the night.

Observance of the eighth commandment, on the other hand, never brings remorse. Instead of begetting fear it inspires confidence and courage. It preserves self-respect, encourages forthrightness and discounts deceit. It does not weaken the will. It causes no injury or suffering to another. It provides an armour against covetousness, fosters kindness and is not cruel.

A society can endure only if the great majority of people in it do not steal.

But men were intended to live together. It is only in relationship to his fellows that man grows and develops. The very existence of the Church itself, its teachings, its hope and its promise assume the existence of that relationship and the living of life under its conditions. If there were but a solitary, single inhabitant on the earth, there would be no need for the eighth commandment nor for any of the others. He would know nothing of the virtue of honesty, just as he would know nothing of moral courage, honour, fidelity, loyalty, love, for these derive their whole meaning and significance out of the interrelations of men. These are the qualities which elevate a man and impart to him the estate of goodness.

Honesty demands fidelity to promises.

It has been said that on that day when someone, at some inconvenience to himself, determined to keep a promise, which he was not compelled to keep, civilization was born. The statement, of course, is intended to make clear that the relation-

ships inherent in civilization could not exist nor civilization itself endure if people as a general rule did not keep their promises. Certainly the business world would collapse at once if this practice fell into decay.

The groceryman delivers the food you eat for dinner because you promise you will pay for it. Lights are installed in your home and permitted to serve you because you promise that you will pay the service charge.

If there were a wholesale repudiation of promises, the first man disappointed would be compelled to disappoint those to whom he had given his word. And so it would go round the circle. There would be a total collapse. Our organized lives could not go on.

Men sometimes excuse their failure to pay debts upon the pretext that the creditor is a rich and strong institution and is perfectly well able to bear the loss. Frequently it is not the rich nor the strong who bear the loss, but the widow and the orphan whose patrimony has been invested in these institutions.

But whether the creditor can afford to sustain the loss or not is quite beside the point. The debtor, for the effect upon himself, for the sake of the honour of his name and his own self-esteem cannot afford to refuse payment of his debt so long as he has anything left to apply to the purpose.

Back in the dim recesses of my earliest childhood memory there is lodged the code that a Mormon's word must be as good as his bond. Debts simply had to be paid. That made us extremely careful about contracting them. The way to avoid going into debt is not to incur the obligation. There is character-building strength in resisting.

I have said that honesty embraces the principle of the Golden Rule. This principle forbids interference by one with the rights of another. It requires that every man be privileged to pursue his lawful calling in his own way and in peace, without restraint or hindrance. The employer must give an honest day's pay for an honest day's work. The employee must give an honest day's work for an honest day's pay. Honesty condemns falsity in all its forms. It must not permit the bearing of false witness. It banishes from out its pale the demagogic art of villifying and misrepresenting one person or class for the purpose of arraying another person or class against the first. It does not sow dissension. Trust, confidence, assurance and peace are the offspring of honesty.

War, the disputes of nations, class conflict, the bitterness and hatred that threaten the peace of the world would all dissolve by the simple process of observing these principles of honesty.

Nearly one hundred years ago in a stirring appeal to France, Victor Hugo said: "Sovereignty is not in dynasties, it is not in princes, it is not even in the people. It is higher, Sovereignty is in truth!" Sovereign truth demands undiluted honesty. Every act of our lives, every concept of our intellects, every yearning of our souls, to be worthy must be impregnated with the quality of honesty—that quality which gives integrity to the internal structure of a man and fits him for every trust.

Browsings in Brief . . .

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THE surly bird catches the germ.

* * *

THE world does not require so much to be informed as to be reminded.—Hanah More

* * *

PLEASURE is the flower that fades; remembrance is the lasting perfume.—Boufflers

* * *

REMEMBRANCE is the only paradise out of which we cannot be driven away.—Richter

* * *

SORROWS remembered sweeten present joys.

—Pollock

* * *

RELIGION consists not so much in joyous feelings as in constant devotedness to God, and laying ourselves out for the good of others.—Stewart

* * *

INWARD religion, without the outward show of it, is like a tree without fruit, useless; and the outward show of religion, without inward sincerity, is like a tree without heart, lifeless.—Venning

* * *

ANYTHING that makes religion a second object makes it no object. He who offers to God a second place offers Him no place.—Ruskin

* * *

NO man's religion ever survives his morals.—South

* * *

OF all acts of men, repentance is the most divine. The greatest of all faults is to be conscious of none.—Carlyle.

* * *

EVOLUTION is a movement in thought, not the swing of an axe. It is leaven, not dynamite.

* * *

GROWTH is one of the criteria of the good life. When the good life ceases to grow it ceases to be good.

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The Soul's Fire

By JEREMIAH STOKES

ON the afternoon of Sunday, the 13th day of April, 1847, President Young and the teamsters were about to crack their whips for the start, when John Taylor, returning from his mission to England, rode into camp.

Begin the Story Here

ANN NORTHROP, an English woman, is converted to the teachings of the Mormon Faith. Her prejudiced husband and parents, after a quarrel, leave her to provide for herself until she decides to denounce her new beliefs. However, she joins the Church and goes to America, taking her baby twins with her, but leaving her two older children, Elizabeth and Garry, behind. Joshua and Harriet Harrington, neighbours, accompany her. In America, mobs force the Saints to leave their cities and set out on the plains with wagons and ox-teams. One of the twins dies, but Ann is somewhat comforted by finally obtaining money enough to send for her other children. Meanwhile, Roger Northrop, who has heard nothing of his wife for two years, dreams that she is in need of him, and is so impressed that he returns. The desolation of the house, and a note left by Ann bring him to a realization of what his prejudice has cost him. He finds that she did not take the older children, and so resolves to find them and go with them to her. However, Ann's money arrives at the mission office, the children are found, and the boat sails before Roger can be notified. He makes plans to sail on the next boat. In America, Brigham Young chooses his party and prepares to go yet farther west in search of a land for the Saints.

"Brother Brigham," he said, "here are four hundred pounds in gold donated by the Saints in England to help us on the journey."

"Faith expressed in deeds," answered the President. "And how we need the money! God bless them for their unselfish co-operation and their wonderful generosity."

At last the signal was given to move on, and thirty-one wagons pulled into caravan line, the men walking along the side with loaded guns, according to the order of the camp. Thus they traveled on from day to day, pushing out farther and farther into the plains, increasing the distance between them and the borders of civilization and multiplying their dangers of annihilation at the hands of Indians and of death from starvation.

At last, beyond the border of the undulating prairie, the dim outline of mountains appeared. The ten or fifteen miles covered

by each day's travel slowly brought them into clearer view, until at length their nearness began to make the men feel as though their long anticipated resting place in the valleys of the everlasting hills was not far away.

It was now mid summer. The sun was blistering, the ground baked and dusty, the air crystal clear, the sky a sea of awe-inspiring blue.

(Continued on page 762)

Reflections At The Front

By BROTHER NORMAN DUNN

(Birmingham District President)

EDITOR'S NOTE: The following article is taken from a letter written by Brother Norman Dunn to his wife, Florence B. Dunn, the last part of June, 1918, during his participation in the World War. Through his vivid comparisons and illustrations the beauties of nature and the evils of war are seen. It is reproduced at this time to show wherein lies the hope of all mankind—in seeds of love and faith in God.



Brother Dunn

A BRIGHT, warm morning in latter-June! Overhead a hazy, grey-blue sky, with relieving patches of fleecy cloud scattered at long intervals. A solitary aeroplane patrols vigilantly to and fro, from above me to a point two or three miles away to the north. Except for the rapid tap! tap! tap! of machine guns—fired with the faint hope of hitting, or at least, of driving away this pertinacious intruder—and for the rare report of a big gun and the consequent shell-burst, one could easily imagine the world to be at peace. Earlier in the morning white mist filled the little shallow valley. From the low hill upon which I now sit there could then be seen but little. Now the mist has risen; the sun has burst through and dispersed the clouds, apparently innumerable flies have awakened anew to frenzied vigour, and they buzz and dart about, their bright colours flashing in the sun's rays. Hark! a lark trills its old familiar song: its morning anthem to its Maker. Away in the distance another echoes the strain. The first stops, but yet a third takes up the burden of the song. Strong, and full, and free it rises, as though the heart of the warbler overflowed with gratitude and praise to the Heavenly Father; and its song finds an echo and awakens thanksgiving in my heart.

Tall, fading grass almost covers the landscape. It lacks now the scythe or the mowing machine of the erstwhile owners, whose hands

were perhaps responsible for the sowing of the original seed in the peaceful days of the past, as also some hand sowed seed which accounts for the growth of yonder patches of lucerne.

But—alas for man!—disfiguring the landscape are heaps of white chalk rock, some large, some small heaps, which have been painfully dug out from the solid rock below by perspiring men in order to provide shelter for themselves and their fellows—in the earth itself from death dealing shells that do come hurtling through the air upon this very piece of land, despite the present peaceful appearance of the scene . . .

I look toward the right, over the ruined village, past the end of the immense heap of refuse that came from the near coal mine . . . There I know . . . are the men who at present are holding the front-line trenches. Ah! How frequently they face danger or death or maimed bodies! How they have to toil and watch! How unceasingly must eyes train to pierce the night's darkness in search of oncoming, creeping opponents! May the Lord's protection be over them, and may they turn to Him in their trials and dangers—and in their happier moments. . .

How many men's lives have been lost, and how many poor bodies injured upon this piece of land now visible to me? Nevertheless, we have the comforting certainty of the resurrection, and we know that it was not in vain that this blood was shed— . . .

Again, at sunset, I view the scene.

(Continued on page 765)



THURSDAY, DECEMBER 1, 1938.

EDITORIAL

Does The Church Receive Revelation Today As It Did In The Days Of Joseph Smith ?

THE answer to this question is a simple "yes." The Church of Christ is guided by continuous revelation. The Lord speaks to His Church now as in the time of the Prophet Joseph Smith, or in ages past, whenever the Church has been upon earth.

The question merits, however, a fuller answer.

There are at least three classes of revelations:

First, there are revelations dealing with the organization and basic doctrine of the Church. Such revelations form the foundation of the Church, upon which is built the superstructure of teaching and practice throughout the years. These revelations are necessary at the beginning of a dispensation, so that the Church may be properly organized and sent upon its way to bless mankind. In this age, these indispensable revelations were given to Joseph Smith who was commissioned to effect the organization of the restored Church. As given to the Prophet, they suffice for the salvation of man in this dispensation. Other such fundamental revelations dealing with organization and doctrine may, at the pleasure of the Lord, be given, for there is a universe of truth not yet known to us, but they will in no way change or abrogate the principles set forth in existing revelations.

Churches Need Divine Guidance

SECOND, there are revelations dealing with the problems of the day. Though the essential doctrine, forming the foundation, framework, and structure of the Gospel, has been revealed, the Church, directed by mortal men, needs divine guidance in the solution of current questions. Many of the revelations received by the Prophet Joseph Smith were of this character. There were missions to organize, cities to be built, men to be called into office, temples, meetinghouses, and homes to be constructed. The Prophet presented his problems to the Lord, and with the revealed answer was able to accomplish properly the work before him. It is comforting to know that our Heavenly Father helps in the minor as in the major affairs of life. The revelations directing the building of certain houses in the early days of the Church, are, for example, among the cherished words of God, for they throw a flood of light upon the precious, intimate relationships that may be established between God and man.

Such revelations, directing the Church in the affairs of the day, have been received continuously by the Church, through the President of the Church. One needs only review the his-

tory of the Saints to assure himself that such revelations have constantly been vouchsafed the Church. Perhaps more of this type of revelation has been received since, than during the time of the Prophet. Because they are not printed in a book as revelations does not diminish their verity.

Revelation May Be Granted To Any Member

THIRD, every faithful member of the Church may be granted revelation for his daily guidance. In fact, the members of the Church can testify that they in truth have and do receive such daily guidance. The testimony of the truth of the Gospel, the precious possession of hundreds of thousands, has come through the spirit of revelation. By desire, study, practice, and prayer, one must approach the testimony of the truth, but it is obtained finally only under the spirit of revelation. It is by this power that the eyes of men are opened to understand the principles and the truth of the Gospel. Without that spirit, truth cannot be comprehended. In the words of President Brigham Young:

Without revelation direct from heaven, it is impossible for any person to understand fully the plan of salvation. We often hear it said that the living oracles must be in the Church, in order that the Kingdom of God may be established and prosper on the earth. I will give another version of this sentiment. I say that the living oracles of God, or the Spirit of revelation, must be in each and every individual, to know the plan of salvation and keep in the path that leads them to the presence of God. (Brigham Young's Discourses, page 58)

We may go further. Every person born into the earth has claim upon the assistance of the spirit of God. That is a species of revelation. Consequently, all good achievements of man, in science, literature, or art, are the product of revelation. The knowledge and wisdom of the earth have so come.

Revelation Comes as Needed

IT must be remembered that revelations usually come as needed, no faster. The Prophet Joseph Smith made this clear: "We cannot expect to know all, or more than we now know, unless we comply with or keep those we already have received." (Teachings of the Prophet Joseph Smith, page 256)

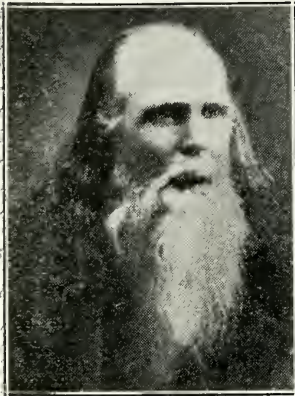
Another important principle of revelation in the organized Church of Christ is the limitation placed upon those who secure revelations. Every member of the Church may seek and receive revelation, but only for himself and those for whom he is responsible. Every officer of the Church is entitled to revelation to help him in the field into which he has been called, but not beyond. The bishop can claim no revelation except for his ward duties, the stake president for his stake duties only; the President of the Church is the only person who can receive revelations for the guidance of the Church as a whole. These limitations, coming from the Lord, protect the orderliness of the Kingdom of God on earth.

All faithful Latter-day Saints have the assurance that the Church is led today as in earlier years by revelations from God. The history of the Church furnishes to all who will look for it ample evidence of the fact of continuous revelation within the Church.—JOHN A. WIDTSOE

THE SOUL'S FIRE

(Continued from page 758)

One morning as they pulled to the top of a rolling hill, they saw signs of habitation and at length a fort came into view. Presently the wagons pulled into a trading post. Fort Laramie



Porter Rockwell

"Rockwell is in charge to blaze the way. . ."

had been reached. The sight of other men, the evidence of human life maintained permanently within a fort, located upon their line of travel in this almost limitless plain of isolation and solitude, brought joy to the hearts of this heroic band of men and women akin to that which stirred the souls of seamen on Columbus' ship to ecstatic heights when they first beheld the shores of an unexpected continent.

As the weary wagon train was brought to a halt, a small group of joyful people rushed out to greet them. Amid hallooes of rejoicing and cheering welcome, they made it known that they were Saints from Mississippi who had come from Pueblo and had been anxiously waiting two long weeks at the Fort to join the west-bound caravan led by Brigham Young from the evacuated city of Nauvoo.

The company remained at the fort long enough to repair their outfits, and once again pressed on from Laramie. Brigham Young sent a party of men led by Porter Rockwell, in advance to prepare for the crossing of the Platte River that lay about one hundred and forty-five miles west from the fort.

The company remained at the fort long enough to repair their outfits, and once again pressed on from Laramie. Brigham Young sent a party of men led by Porter Rockwell, in advance to prepare for the crossing of the Platte River that lay about one hundred and forty-five miles west from the fort.

The river was a raging torrent, tearing through a channel fifteen feet deep and one hundred yards across. A skiff could carry the freight, but, they concluded, the empty wagons must be floated behind the teams.

When Brigham Young and his party arrived at the River's edge, his company, without delay, was safely ferried over the stream. Standing upon the bank and looking back over the water, he said, "It is the part of wisdom to leave a detachment of men at this ferry, not only to assist our own people to cross but to give aid to the northwestern-bound pioneers who will be glad to pay for the service."

And following his usual foresightedness, he called ten men to remain at the ferry and sent his scouting party, ahead, Rockwell in charge, to blaze the way.

Undaunted by adverse opinion received from trappers, the leader kept his teams headed toward the shores of the Great Salt Sea. On the 7th day of July, the Pioneers came upon two log houses joined together, covered with a dirt roof, and surrounded by a stockade eight feet high. Inside was a score or more of human beings—white men, Indian women, and half-breed children. It was the second permanent post that had

been established on the overland route and was called "Fort Bridger."

The men were now about one hundred miles from Great Salt Lake Valley. They again set up their forges to repair their wagons and shoe their teams, preparatory to making the hazardous journey through rugged canyons.

Into Echo Canyon the vanguard came, thence down the Weber River, over into East Canyon, and then to the top of the ridge of Big Mountain. Here they double locked their wheels to make the descent down the dangerous hill. They avoided a canyon to the left and climbed another hill, Little Mountain. Again they locked their wheels and descended into another canyon, which they called "Emigration." Working their way through the brush, across deep washes and along the mountain side, they emerged at length from the fastness of the mountains and pulled up upon the table-land that overlooked the valley. At a glance they saw the snowtipped mountains to the west; the wide expanse of the valley; the willow, tree-fringed streams; and the shimmering lake of blue. And then, down upon the flat, their eyes caught sight of a single tent at nearer range, half concealed within the sage, some horses, and a column of thick grey smoke from a newly kindled fire rising into the still air to meet the sky.

"The scouts!" they cried. And each man blinked away the tears that fain would come to seal the blessedness of that exalted moment. In spite of the sweltering July sun and the sagebrush-covered waste, a shout of rapturous joy burst from their throats. "Thank God! At last the valley!" they exclaimed.

President Young was ill with mountain fever and was riding in Wilford Woodruff's carriage.

"Turn me around," he said, "for a better view."

There was a pause, a moment of speculation, by the men who watched their leader's face. For they wondered if this might be the end of their trek or the beginning of another trying journey. Presently he spoke.

"It is enough," he exclaimed. "This is the place."

And then again he scanned the valley over and gazed upon the realization of his dream; the wondrous fulfilment of his hopes; the actual possession of the glorious thing he had struggled to attain for his people; the magnanimous gift from Almighty God to an exiled race.

In meditation, he saw a temple rise out of the ground and send its many spires into the fleecy clouds that hung beneath the blue of heaven. Around it came mighty throngs to sing and praise, to worship unmolested, unafraid; safe from hostile men who would suppress and drive and kill.

The vision ceased, and turning to his men he said, "The Lord has not forgotten Zion. For as the Prophet of God has said, 'The Saints will become a mighty people in the midst of the Rocky Mountains.'"

In prayer they bowed their heads and gave thanks for their

deliverance. Then upon that 24th day of July they drove on into the valley and encamped beside a crystal stream.

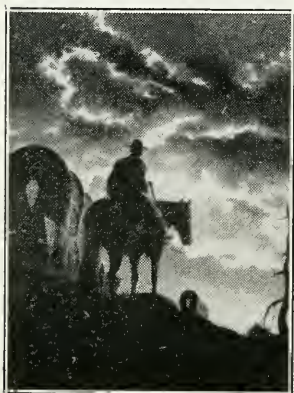
Before the yokes had been taken from the necks of the oxen, Brigham Young called several of his men together.

"Plough some furrows and bring the water from the stream," he directed, "and spread it upon the land. We'll then plough the land and plant potatoes, that we may have seed for the coming year."

Accordingly, they dug ditches, placed a dam across the creek, and diverted a stream of water out upon the land to soak up a few acres which they then ploughed, cleared of brush and planted.

Commenting upon the work accomplished, Orson Pratt said, "President Young, we are not only pioneers in settling this valley, but we are pioneers in the field of irrigation."

"Yes," replied Brigham, "and this principle will redeem these beautiful valleys and make them blossom as the rose."



"They drove on into the valley."

Walking out over the land, the President came upon a plot of ground that appealed to him. He stopped and surveyed the gently rising hill to the north and to the east from where he stood. For a few moments he studied the location and its relation to the surrounding landscape, and then, he sank his cane into the soil and said, "Here, we will build a temple to our God."

A welcome Sabbath followed the entry of the Pioneers into the valley. They held a service of thanksgiving and planned their labours for the morrow. On the following day, men continued to plough and sow seed. Some went to the canyons for logs, while others explored the country near at hand.

Addressing Orson Pratt, Brigham Young said, "Here, we will survey our city. We will lay it out in blocks of ten acres each and provide streets that are eight rods wide, running at right angles with the cardinal points of the compass. The blocks we will divide into lots of one and a quarter acres each and the houses will be built at a uniform distance back from the street with gardens in the rear. We will provide four public squares of ten acres each, to be located in different parts of the city. Every man will cultivate his own lot and, as soon as possible, he will set out every kind of fruit and shade tree and beautify the city. And finally, for protection against the Indians, we must build a fort."

"It shall be done, President Young," the surveyor replied, "exactly as you have directed."

(To be continued next week)

REFLECTIONS AT THE FRONT

(Continued from page 759)

The brilliant crimson sun shows its lingering rays from over the opposite hill; the cloudless sky takes many and varied hues in the northwest, the colours merging, as the eye descends from zenith to horizon. . .

To the eye alone everything suggests peace. But to the ear, sounds of war—of frequent cannon-fire, and shell-burst, and deadly machine-gun—are too insistent. . .

But the grandeur of God's handiwork, and the sense of perfection and power which a contemplation of it gives, are hope-inspiring, and prevent the stay of pessimistic

thoughts in the mind. Sooner or later the sounds of war will cease, and those of nature will be undisturbed except by the hum of industry. . .

—Even though it is man's sin that has brought about this horrible bloodshed, the Lord will not refuse to control the ultimate issues, which will affect the welfare of this and future generations of mankind.

The lessons which we may learn from contemplation of nature amongst scenes of war may perhaps be summed up in three words: "Work, faith, and hope."

"For after much tribulation come the blessings." (Doc. and Cov. 58: 4)

BRISTOL DISTRICT CONFERENCE SCHEDULED

FINAL autumn conference session of the British Mission will be held in Cheltenham, Sunday, December 4th, when Bristol District meetings will convene. Meetings to be held, in Cheltenham Town Hall, will commence at 10.30 a.m. and 2.30 and 6.30 p.m. Mission President Hugh B. Brown and Sister Zina Card Brown, adviser to women's auxiliaries in Great Britain, will be in attendance.

LONDON DISTRICT CONFERENCE

HISTORICAL accounts of the actuality of the apostacy were reviewed by President Hugh B. Brown at the final session of the London District conference, held Sunday, November 27th, in North London Branch Chapel. His speech climaxed a series of talks demonstrating the various phases of the falling away and the restoration, and was delivered to 288 people, of whom approximately 60 were non-members. Other speakers at the evening session, conducted by District President Andre K. Anastasiou, were Elders Fred H. Thompson, David S. King, and Supervising Elder King E. Beagley.

The afternoon session was conducted by Brother James R. Hill of the district presidency, and the fol-

lowing delivered addresses: Elders John W. Palmer, Shirl B. Kimball, Joseph W. Clayson, A. Ferron Forsgren, S. Grover Rich, and Marvin J. Ashton; President Anastasiou, Brother William C. McCormick of the district presidency, and Sister Marie Waldram, lady missionary.

Speakers at the morning session were Elders Spencer W. Clawson, Thornton Y. Booth, Hugh C. Brown, Grant E. Hawkes, Rodney W. Tew, S. Bruce Hanks, Edgar T. Monk, Max H. Duffin, Emmett L. Brown and Paul Howells, and President Brown.

The Millennial Chorus and the South London Branch Choir provided musical numbers at all sessions.

DEATH

COOPER—Sister Elizabeth Cooper, 85, of Hyde Branch, died on Thursday, November 10th at her home. A short service was held at the home with Branch President Albert Woodruff taking charge and deliv-

ering an address. A service was also held at the cemetery with President Woodruff conducting and Supervising Elder M. Warner Murphy speaking. Elder Clifford W. Bagley dedicated the grave.

Of Current Interest

BRILLIANT colouring is to be found in many of the ordinary rock specimens collected by mineralogists, when the stones are properly exposed to ultraviolet rays. Vivid reds, greens, blues and yellows are all shown in the rocks, many of which can rival neon signs for colour and brilliancy. Scientists are as yet uncertain as to just what causes these colours. Two stones found side by side and appearing to be entirely similar may demonstrate differences under the ray, oftentimes one responding and one not. Colours and shades in the rocks can be changed by heat, it has been demonstrated.

EIGHT-TON pepper trees—28 of them were recently delivered to officials of the Golden Gate International Exhibition to be held in San Francisco, California, next summer—are believed to be the first live trees shipped by rail in that state. The trees were about 25 feet high with a branch spread of 20 feet and required boxes six feet square for their roots. They required three months conditioning before the 450 mile trip, and were handled with extreme caution during the whole journey. The painstaking care was rewarded by having the trees readily adapt themselves once they were again planted.

THE RESEARCH, a 770 ton brigantine, is being constructed by order of the Admiralty for the purpose of a special magnetic, atmospheric and

meteorological trip starting in 1939. The ship will be perfectly fitted for the most delicate instruments. It is of wooden construction, the crew will eat with silver knives, shave with non-magnetic razors, draw their water from teakwood tanks, write their letters on non-magnetic typewriters and store their food in non-magnetic tins. One of the chief aims of the investigation is to determine, if possible, the reason for certain parts of the Indian Ocean being impregnable to any wireless communication.

COSTING £50,000 during six months of operation, the Lancashire Courtesy Police have nevertheless proved a profitable investment, reducing the road accident toll by 46 per cent. Accidents to school children were cut 45 per cent and prosecutions 58 per cent. Where intensive supervision has been maintained a 73 per cent reduction was noted in all types of accidents. As their name states, the police are "courtesy" men only. Their "tickets" are polite cards which request the motorist to be more careful of the breach of conduct which has just been called to his attention. Another method used by the organization is to have a car with a loudspeaker attached which cruises about reprimanding motorists or pedestrians for bad driving or jay-walking. The Government also notes satisfactory results in London and Essex, the two other test areas.

News of the Church in the World

The MILLENNIAL STAR recently lost one of its oldest readers with the death of Brother Samuel W. Western who passed away in Deseret, Utah, in his 95th year. Brother Western migrated to Utah years ago from Britain and has been a constant reader of the publication since his joining the Church years

ago. A letter from the Western family reveals that they wish to keep the STAR coming because of the "wonderful articles it contains each week." At the time of his death Brother Western was well known as the oldest weather reporter in the service of the United States Government.

Building Fund Contest closes January 15th. Which branch will win?

From the Mission Field



Elder Allan

Departing Missionary—

Elder Glen L. Allan, who has laboured in Sheffield, Birmingham and Manchester Districts was honourably released on Thursday, November 24th, and will return to his home in Wellsville, Utah.

Transfer—

Elder Grant R. Holt was transferred from Manchester District to the British Mission Office on Tuesday, November 22nd.

Arrivals and Assignments—

The following travelling elders to labour in the British Mission arrived on the s.s. *Scythia* on Tuesday, November 22nd, and were assigned as follows: Elders Theodore H. Richards (Fielding, Utah) and Philip J. Dixon (Salt Lake City, Utah) to Sheffield District; Elder Morris L. Mickelson (Phoenix, Arizona) to Manchester District; Elder Melvin A. Hogge (Eden, Utah) to Bristol District; and Elder Grant V. Gay (Joseph, Utah) to Norwich District.

Doings in the Districts—

IRISH—Recent activities of Belfast Branch include:

A Hallowe'en party was sponsored by the Relief Society. Sister Dora Ferris was in charge of the party, with Supervising Elder Glen H. Grimmett and Elder Mac C. Matheson directing the games, and Sisters Lydia Ditty, Jean B. Cussans, Maeve Harkins and Elsie Finlay serving the refreshments.

The Keep Fit girls gave a programme at the Boy's Social Club, exhibiting Irish and English folk dances. Games and dancing by the entire group followed the exhibition.

On Friday, November 18th, the genealogical class sponsored a social evening in the branch hall under

the direction of Sister Etta McAlpine. Members of the class enacted a short play, the following taking part: Sister Marianne Wiscombe, lady missionary, Elders Glen H. Grimmett, Cyril J. Thorne, Alvin J. Campbell and Mac C. Matheson, Brother Joseph Ditty and Miss Ann Bannatyne. In addition Elder Grimmett played a saxophone solo, Sister Ellen Rose, lady missionary, sang a solo, and Sister Dinah Ferguson demonstrated a tap dance. Refreshments were served under the direction of Sister Agnes Gillespie.

LIVERPOOL—A "backward" social was sponsored by Wigan Branch M.I.A. on Wednesday, November 16th, in the branch hall, Supervising Elder E. Max Phillips and Elders W. Reid Dees, Sterling G. Jacobson and Roscoe G. Booth being in charge of the games. Guests were dressed backwards and the games were all played backwards. Refreshments were served by Sister Joan Brindle and Brother Thomas Nurdin. Dancing concluded the programme, Mr. Richard Burgess being in charge of the music.

On Sunday, November 7th, a baptismal service was held in Burnley Chapel, and the following were baptized and confirmed: Marian Hartley was baptized by Brother Clifford Hartley and confirmed by Elder C. DelMar Kearl; Sarah Whittaker was baptized by Elder Wendell D. Jenkins and confirmed by Brother Luther Espley, Monica Healey was baptized by Elder Thomas E. Stolorthy and confirmed by Elder W. Reid Dees; Winifred Healey was baptized by Supervising Elder E. Max Phillips and confirmed by Elder Roscoe G. Booth; Evyline Foster was baptized by Elder Phillips and confirmed by Elder Sterling G. Jacobson; Mary Francis Healey was baptized by Elder Donald S. Griffin and confirmed by Brother Willie Duckworth; Dennis Healey was baptized by Elder Jenkins and confirmed by Brother Parkin L. Cookman.

NEWCASTLE—Following a regular

Mutual meeting, the members and friends of that organization at South Shields Branch were entertained at the home of Sister Daisy Fudge on Tuesday, November 8th. Games were played and refreshments were served under the direction of Sister Lillian Foster, Y.W. M.I.A. president, and her counsellors.

More than 60 people attended the North Newcastle convention, held in the Sunderland Chapel on Sunday, November 26th. At the afternoon session, with Brother Charles M. Ellwood, president of South Shields, in charge, the following spoke: Sisters Norah France, Betty Winter, and Gwen Ellwood, and Elders John A. Stephens and J. Carl Blake. Elder Leslie W. Dunn conducted the evening session, which had as speakers Elders Dunn and B. Allen Howard, Elder George S. Walker, supervising elder of South Newcastle, Elder William J. Telford, supervising elder of North Newcastle, and District President Frederick W. Oates. Sister Ivy Morris of Blyth sang a solo, and Sisters Myrtle and Lillian Foster sang a duet.

The South Newcastle convention was held Sunday, November 6th, in the Middlesbrough Branch Hall. At the afternoon session a number of local brethren and travelling elders spoke, Brother Thomas Rudd taking charge. Elder John A. Pennock conducted the evening service, speakers being Elder Norman J. Welker, George S. Walker and President Oates. Musical numbers were given by Sisters Nellie Pickersgill, Kathleen Featherstone, and Brother Robert Pickersgill.

On Tuesday, November 8th, in the Middlesbrough Branch Hall a farewell social was given in honour of Elder J. Albert Pennock, who was recently released. A short sketch was given by Elders John A. Stevens, Norman J. Welker, Delmar J. Young and George S. Walker. Elder Pennock was presented with an initialled gold ring as a token from the members of the branch.

SCOTTISH—A change has been effected in the district presidency, Brother William Stout being released, and Supervising Elder Paul L. Badger being appointed as presi-

dent. His counsellors have not yet been announced.

The Relief Society of Aberdeen Branch on Monday, November 14th, sponsored a social in the branch hall with Sisters Ursula Findlay, Mildred Thomson and Elizabeth Edwards and Miss Peggy Lieper making arrangements for the programme. Community singing and games were led by Brother James Fraser, and special numbers were given by Mrs. Margaret McDonald, who sang various solos, and the Burgess Sisters, who gave an exhibition of ballet dancing. Scottish folk dancing for all, followed by refreshments, concluded the evening's entertainment.

A Hallowe'en social was sponsored recently by the Primary organization of Glasgow Branch. The children presented a play, and Sisters Mina and Jessie Thomson sang a duet. Games and refreshments followed, directed and served by Sisters Matilda McQueen and Jean White.

A recent party was sponsored by the Building Fund Committee of Glasgow Branch. Games were directed by Brother William Scott, which were followed by refreshments.

On Saturday, November 19th, a branch concert was held in Glasgow. The following programme was presented: Readings, Sister Hazel Sands; piano solo, Sister Margaret Ruffle; readings, Sister Lillias B. Ruffle; musical selections, Gleaner Girls' chorus; vocal and harmonica solos, Elder Fred A. Schwendiman. A play was directed by Elder Schwendiman with the following cast: Elder Walter T. Stewart and Sisters Mae Finlayson, Francis Gemmell, Mina Thomson, Isabelle McDonald, Etta Williams, Mae Macaffer and Ethel Scott. Refreshments were sold by the Building Fund committee.

WELSH—A district convention for the three branches of the district was held in Varteg on Sunday, November 20th. Merthyr Tydfil provided the programmes for the meetings, numbers including a poem by Brother Ralph Pulman, a vocal solo by Sister Bessie Price, two numbers by the Relief Society Chorus and a reading by Sister Emelyn Davies.

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